

TABLE OF CONTENTS:

[01] In order to be a true Muslim, it is written for them:

[02] Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

[03] Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

[04] Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day

[05] Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

[06] Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[07] Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

[08] The Testimony of Jesus:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Who killed Muhammad and why? What does the Qur'an and Hadith, etc say?

Surah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the

Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty. ...**

Surah 69:44-51 (Pickthall translation) -

“... [v.44] And if he had invented false sayings concerning Us, [v.45] We assuredly had taken him by the right hand [v.46] And then severed his life-artery, [v.47] And not one of you could have held Us off from him. [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] And lo! it is absolute truth. ...”

Surah 69:44-51 (Shakir translation) -

“... [v.44] And if he had fabricated against Us some of the sayings, [v.45] We would certainly have seized him by the right hand, [v.46] Then We would certainly have cut off his aorta. [v.47] And not one of you could have withheld Us from him. [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] And most surely it is the true certainty ...”

Surah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] And if the messenger were to invent any sayings in Our name, [v.45] We should certainly seize him by his right hand, (5669) [v.46] And We should certainly then cut off the artery of his heart: (5670) [v.47] Nor could any of you with him (5671) (from Our wrath). [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] But verily it is Truth (5673) of assured certainty. ...”

“... (5669) - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...

(5670) - This would effectually stop the function of his life. ...”

Surah 69:44-46 (Dawood translation) -

“... Had he invented lies concerning Us, We would have seized him by the right hand and severed his heart's vein. ...”

This was a Meccan Surah, which means it was around and recited for years.

Considering one of the greatest Commentators on the Qur'an, Jalalayn:

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in ‘**anhu refers to the Prophet**), **in other words, there is none to prevent Us from punishing him. [69:48] And assuredly it, that is, the Qur’ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur’ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur’ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] And assuredly it, that is, the Qur’ān, is the certain truth. ...”**

[03] Muhammad was poisoned by a Jewish woman [Zaynab Bint al-Harith], whose family Muhammad had recently murdered at the battle of Khaybar, as given by the Sahih Hadith:

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-AI-Qasim.” **He asked, “Have you poisoned this**

sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...”**

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...”**

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they

sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.
[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] "... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it. [1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms." **[page 516 paragraph 765]**

Ibn Sa'd, page 252 -

"... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**"

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

“... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. 'Aishah (may Allah be pleased with her) said, “The Prophet (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'” ...”

[04] Apparently Qasim [Muhammad] forgot to eat his recommended [7] 'Ajwa dates that day [as well on the day he was greatly affected by a spell of sorcery which made him dream he was having having intimate relations with his child-bride wife Aishah], see Sahih al-Bukhari and Sahih Muslim -

Sahih al-Bukhari, Volume 7, Book 71, Number 663 -

“... Narrated Saud: **The Prophet said, “If somebody takes some 'Ajwa dates every morning, he will not be effected by poison or magic on that day till night.”** (Another narrator said **seven** dates). ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 664 -

“... Narrated Saud: I heard Allah's Apostle saying, “If Somebody takes **seven** 'Ajwa dates in the morning, neither magic nor poison will hurt him that day.” ...”

Sahih Muslim, Book 023, Chapter 25, Number 5081 -

“... 'Amir b. Sa'd b. Abu Waqqas reported Allah's Messenger (may peace be upon him) as saying: He who ate seven 'ajwa' dates in the morning, poison and magic will not harm him on that day. ...”

[05] Apparently Qasim also forgot his own Qur'anic verses in prayer to his Allah:

Surah 113:1-2 (al-Hilali-Khan translation) -

“... [v.1] Say “I seek refuge with (Allah), the Lord of the daybreak, [v.2] “From the evil of what He has created, ...”

Tafsir of al-Jalalayn on Surah 113:1-2 -

“... [113:1] Say: ‘I seek refuge in the Lord of the Daybreak, the morning, [113:2] from the evil of what He has created, of obligated animate beings **and non-obligated ones and from all inanimates, such as poison and so on; ...”**

[06] Apparently even his personal angel 'Jibril' didn't see fit to warn Muhammad, and Qasim's Allah remained silent, and even his [and his top military people's] common sense seemed to have failed him, in receiving a 'gift' of food from a conquered people, ultimately which brought about his long, laborious, slow and painful death.

[07] Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again, but instead was poisoned and suffered for a long time:

Sahih al-Bukhari, Volume 1, Book 2, Number 35 -

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 54 -

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 332 -

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

Sahih al-Bukhari, Volume 9, Book 90, Number 333 -

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

Scripture [KJB] says:

[Mat 26:52](#) Then said Jesus unto him, **Put up again thy sword into his place: for all they**

that take the sword shall perish with the sword.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Hos 8:7 "... sown the wind, and they shall reap the whirlwind ..."

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

"... 4513. It was narrated from 'Abdur-Razzaq: "Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.'** The Prophet said: '**And I do not think there is anything wrong with me except that, but now it has cut off my aorta.**'" (Sahih) ..."

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

"... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: "The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity." And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: "The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity." And he added: "A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**" (Hasan) ..."

Ibn Sa'd, pages 252-253 -

"... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that it is poisoned. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and I also thought you would not have eaten it if there was something wrong. Bishr did not rise from his seat but his color changed to that of taylsan (a green cloth) ..."

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

Let's consider the official authentic Islamic sources, without any commentary from myself, therefore, just the texts [highlighted, beginning with a Meccan Surah, which was around for some time]:

Al Haqqah 69:44-51 (al-Hilali-Khan translation) -

“... [v.44] **And if he (Muhammad) had forged a false saying concerning Us (Allah),** [v.45] **We surely would have seized him by his right hand (or with power and might),** [v.46] **And then We certainly would have cut off his life artery (aorta),** [v.47] **And none of you could have withheld Us from (punishing) him.** [v.48] And verily, this (Qur'an) is a Reminder for the Muttaqun (the pious. See V.2:2). [v.49] And verily, We know that there are some among you that belie (this Qur'an). (Tafsir At-Tabari) [v.50] And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection). [v.51] **And verily, it (this Qur'an) is an absolute truth with certainty.** ...”

Al Haqqah 69:44-51 (Pickthall translation) -

“... [v.44] **And if he had invented false sayings concerning Us,** [v.45] **We assuredly had taken him by the right hand** [v.46] **And then severed his life-artery,** [v.47] **And not one of you could have held Us off from him.** [v.48] And lo! it is a warrant unto those who ward off [evil]. [v.49] And lo! We know that some among you will deny [it]. [v.50] And lo! it is indeed an anguish for the disbelievers. [v.51] **And lo! it is**

absolute truth. ...”

Al Haqqah 69:44-51 (Shakir translation) -

“... [v.44] **And if he had fabricated against Us some of the sayings,** [v.45] **We would certainly have seized him by the right hand,** [v.46] **Then We would certainly have cut off his aorta.** [v.47] **And not one of you could have withheld Us from him.** [v.48] And most surely it is a reminder for those who guard [against evil]. [v.49] And most surely We know that some of you are rejecters. [v.50] And most surely it is a great grief to the unbelievers. [v.51] **And most surely it is the true certainty ...”**

Al Haqqah 69:44-51 (Yusuf-Ali translation) -

“... [v.44] **And if the messenger were to invent any sayings in Our name,** [v.45] **We should certainly seize him by his right hand,** (5669) [v.46] **And We should certainly then cut off the artery of his heart:** (5670) [v.47] **Nor could any of you with him** (5671) **(from Our wrath).** [v.48] But verily this is a Message for the Allah-fearing. [v.49] And We certainly know that there are amongst you those that reject (it). [v.50] But truly (Revelation) is a cause of sorrow (5672) for the Unbelievers. [v.51] **But verily it is Truth (5673) of assured certainty. ...”**

“... (5669) - The right hand is the hand of power and action. Anyone who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. **The argument is that if an imposter were to arise, he would soon be found out. He could not carry out his fraud indefinitely. ...**

(5670) - This would effectually stop the function of his life. ...”

Al Haqqah 69:44-46 (Sahih International translation) -

“... [44] And if he [i.e., Muhammad] had made up about Us some [false] sayings, [45] We would have seized him by the right hand; 1617 [46] **Then We would have cut from him the aorta.** 1618

1618 Causing immediate death.

Al Haqqah 69:44-46 (Dawood translation) -

“... [44] Had he invented lies concerning Us, [45] We would have seized him by the right hand [46] and **severed his heart's vein.** ...”

etc.

Tafsir al-Jalalayn on Surah 69:44-51 -

“... [69:44] **And had he, namely, the Prophet (s), fabricated any lies against Us, by communicating from Us that which We have not said, [69:45] We would have assuredly seized him, We would have exacted vengeance [against him], as punishment, by the Right Hand, by [Our] strength and power; [69:46] then We would have assuredly severed his life-artery, the aorta of the heart, a vein that connects with it, and which if severed results in that person's death, [69:47] and not one of you** (ahadin is the subject of mā, min being extra, used to emphasise the negation; minkum is a circumstantial qualifier referring to ahadin) **could have defended him** (hājizīna is the predicate of [the preceding] mā, and it is used in the plural because ahad, when employed in a negatory context, denotes a plural sense; the [suffixed] pronoun in ‘**anhu refers to the Prophet), in other words, there is none to prevent Us from punishing him. [69:48] And assuredly it, that is, the Qur’ān, is a reminder for the God-fearing. [69:49] And assuredly We know that some of you, O people, are deniers, of the Qur’ān, and [some of you are] believers [in it]. [69:50] And assuredly it, that is, the Qur’ān, is a [cause of] anguish for the disbelievers, when they see the reward of those who affirmed its truth and the punishment of those who denied it. [69:51] And assuredly it, that is, the Qur’ān, is the certain truth. ...”**

Sahih al-Bukhari. Volume 3, Book 47, Number 786 -

“... Narrated Anas bin Malik: **A Jewess brought a poisoned (cooked) sheep for the Prophet who ate from it.** She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. ...”

Sahih al-Bukhari, Volume 4, Book 53, Number 394 -

“... Narrated Abu Huraira: **When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophets as a gift (by the Jews).** The Prophet ordered, “Let all the Jews who have been here, be assembled before me.” The Jews were collected and the Prophet said (to them), “I am going to ask you a question. Will you tell the truth?” They said, “Yes.” The Prophet asked, “Who is your father?” They replied, “So-and-so.” He said, “You have told a lie; your father is so-and-so.” They said, “You are right.” He said, “Will you now tell me the truth, if I ask you about something?” They replied, “Yes, O AbuAl-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.” On that he asked, “Who are the people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet said, “You may be cursed and humiliated in it! By Allah, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Ab Li-Al-Qasim.” **He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you.” ...”**

Sahih al-Bukhari, Volume 7, Book 71, Number 669 -

“... Narrated Abu Huraira: **When Khaibar was conquered, Allah's Apostle was presented with a poisoned (roasted) sheep.** Allah's Apostle said, “Collect for me all the

Jews present in this area.” (When they were gathered) Allah's Apostle said to them, “I am going to ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim!” Allah's Apostle said to them, “Who is your father?” They said, “Our father is so-and-so.” Allah's Apostle said, “You have told a lie. for your father is so-and-so,” They said, “No doubt, you have said the truth and done the correct thing.” He again said to them, “If I ask you about something; will you tell me the truth?” They replied, “Yes, O Abal-Qasim! And if we should tell a lie you will know it as you have known it regarding our father,” Allah's Apostle then asked, “Who are the people of the (Hell) Fire?” They replied, “We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it” Allah's Apostle said to them. “You will abide in it with ignominy. By Allah, we shall never replace you in it at all.” Then he asked them again, “If I ask you something, will you tell me the truth?” They replied, “Yes.” He asked, **“Have you put the poison in this roasted sheep?” They replied, “Yes,” He asked, “What made you do that?” They replied, “We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.” ...**

Sahih Muslim, Book 026, Chapter 17, Number 5430 -

“... Anas reported that **a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Allah's Messenger. ...**

Sahih Muslim, Book 026, Chapter 17, Number 5431 -

“... Anas b. Malik reported that **a Jewess brought poisoned meat and then served it to Allah's Messenger** (may peace be upon him) ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 515-516 paragraphs 764-765 -

[page 515 paragraph 764] “... *The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property -- al-Shaqq, Nata, and al-Katiba and all their forts -- except what appertained to these two.* When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhayyisa b. Mas'ud, brother of B. Haritha. [1] When the people of Khaybar surrendered on these conditions they asked the apostle to employ them on the property with half share in the produce, saying, 'We know more about it than you and we are better farmers.' The apostle agreed to this arrangement on the condition that 'if we wish to expel you we will expel you.' He made a similar arrangement with the men of Fadak. So Khaybar became **[page 515-516 paragraph 764-765]**

* ...* Cf. Baladhuri, p. 25. He quotes 'Abdullah b. Abu Bakr as I.I.'s authority.
[1] Cf. Bal. 29 f.

[page 516 paragraph 764-765] "... the prey of the Muslims, while Fadak was the personal property of the apostle because they had not driven horses or camels against it.
[1]

When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. he took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with you brother at Khaybar.' The muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him.

Having finished with Khaybar, the apostle went to Wadi'l-Qura and besieged its people for some nights, then he left to return to Medina. ...

... [1] Cf. Surah 17:66, i.e. captured it by force of arms." **[page 516 paragraph 765]**

Ibn Sa'd, page 252 -

"... The Apostle of Allah sent for **Zaynab Bint al-Harith and said to her: What induced you to do what you have done? She replied: You have done to my people what you have done. You have killed my father, my uncle, and my husband, so I said to myself: If you are a prophet, the foreleg will inform you; and others have said: If you are a king, we will get rid of you. ...**"

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 144 -

"... A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his Sahih, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's

Messenger (peace and blessings of Allah be upon him).

[**T. 'Aishah** (may Allah be pleased with her) said, “**The Prophet** (peace and blessings of Allah be upon him) **in his ailment in which he died**, used to say,

'O 'Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'” ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4513 -

“... 4513. It was narrated from 'Abdur-Razzaq: “Ma'mar informed us, from Az-Zuhri, from the son of Ka'b bin Malik, from his father, that Umm Mubashshir said to the Prophet, during his final illness: 'O Messenger of Allah, what do you think is the cause of your illness? **I cannot think of anything that caused my son's illness except the poisoned sheep that he ate with you at Khaibar.**' **The Prophet said: 'And I do not think there is anything wrong with me except that, but now it has cut off my aorta.'**” (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 38, Chapter 6, Number 4512 -

“... 4512. Wahb bin Baqiyyah narrated to us, from Khalid, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurairah, who said: “The Messenger of Allah used to accept gifts but he did not eat (that which was given in) charity.” And Wahb bin Baqiyyah narrated to us, elsewhere, from Khalid, from Muhammad bin 'Amr, that Abu Salamah – and he did not mention Abu Hurairah – said: “The Messenger of Allah used to accept gifts, but he did not eat (that which was given in) charity.” And he added: “A Jewish woman in Khaibar gave him a roasted sheep that she had poisoned, and the Messenger of Allah ate from it, as did the people. he said: 'Lift up your hands (meaning, stop eating), for it has told me that it is poisoned.' Bishr bin Al-Bara' bin Ma'rur Al-Ansari died (of that poison), and he sent word to the Jewish woman asking: 'What made you do what you did?' She said: 'If you were a Prophet it would not harm you, and if you were a king the people would have been rid of you.' **The Messenger of Allah ordered that she be killed, then he said during his final illness: 'I continued to feel pain because of the morsel that I ate at Khaibar, but now it has cut off my aorta.'**” (Hasan) ...”

Ibn Sa'd, pages 252-253 -

“... The Apostle of Allah took the foreleg, a piece of which he put into his mouth. Bishr Ibn al-Bara took another bone and put it into his mouth. When the Apostle of Allah ate one morsel of it Bishr ate his and other people also ate from it. Then the Apostle of Allah said: Hold back your hands! Because this foreleg has informed me that **it is poisoned**. Thereupon Bishr said: By Him Who hath made you great! I discovered it from the morsel I took. Nothing prevented me from spitting it out, but the idea that I did not like to make your food unrelishing. When you had eaten what was in your mouth, I did not like to save my life after yours, and **I also thought you would not have eaten it if there was something wrong**. Bishr did not rise from his seat but his color changed to that of

taylsan (a green cloth) ...”

At-Tabari, page 124 -

“... The Messenger of God said during the illness from which he died – the mother of Bishr b. al-Bara had come in to visit him – “Umm Bishr, at this very moment I feel my aorta being severed because of the food I ate with your son at Khaybar. ...”

Sunan Ibn Majah, Volume 2, Book 6, Chapter 64, Number 1622 -

“... 1622. 'Aishah said: “I never saw anyone suffer more pain than the Messenger of Allah.” (Sahih) ...”

Sahih al-Bukhari, Volume 1, Book 4, Number 197 -

“... Narrated 'Aisha: “When the ailment of the Prophet became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbas, and another man.” 'Ubaid-Ullah (the sub narrator) said, “I informed 'Abdullah bin 'Abbas of what 'Aisha said. Ibn 'Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbas said, 'He was 'Ali (bin Abi Talib).’” 'Aisha further said, “When the Prophet came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” ...”

As Suyuti The History of the Caliphs, internal pagination [81-82]; PDF pages 111-112 -

"... [page 81; 111] Sayf and al Hakim record on the authority of Ibn Omar that the cause of the death of Abu Bakr was through excessive grief for the death of the Apostle of God, his body continuing to waste away until he died. And Ibn Saa'd and al Hakim on good authorities from Ibn Shihab, that Abu Bakr and al Harith-b-Kaladah* were eating broth which had been sent as a present to Abu Bakr, when al Harith said to Abu Bakr, "with-draw thy hand, O Vicegerent of the Apostle of God, for by Allah, there is poison in it, that will do its work in a year, and I and thou shall both die on the sam day." And he withdrew his hand, and these two did not fail to sicken until they died on the same day about the close of the year. And al Hakim from Shaa'bi that he said, "what can we expect from this vile world when even the Apostle of God was poisoned and posioned was Abu Bakr?" ..."

As Suyuti The History of the Caliphs, internal pagination [144, notation]; PDF page 174, notation -

"... [page 144; 174] Bishr-b-u'l Bara-b-Ma'rur the Companion, an Ansar of the tribe of Khazraj, He was present at Akabah, Badr, and Ohud and died at Khaybar from eating of the sheep of which Muhammad partook and which the Jews are said to have posioned, Some say he died at once, others after great suffering. An Nawawi. ..."

Muhammad said [basically] that if he was a false prophet, Allah would cut his aorta. Well?

[08] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”